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ABSTRACT

During 1982-83, the Native American Education Program provided after-school and summer session instruction and supportive services to approximately 450 Native American grade K-12 students scattered throughout New York City. Goals of visiting and interviewing 50% of the target population were realized, with 220 home visits made. Materials and curriculum development continued, with progress made on Shinnecock curriculum. Instruction in Native history and culture was given during a 10-session mini-course in the Bronx, Brooklyn, and Queens and during numerous in-school presentations. Tutoring was provided at the resource center. A workshop and resource center materials offered information on education opportunities. Special activities, with student and parent participation, included trips to the Shinnecock and Ward/Pound Ridge Delaware Reservations, Black Bear Trading Post, Ramapough Indians, and Philadelphia Pow Wow. A first annual Native American Education Day Celebration featured traditional music, crafts, games, storytelling, foods, and speakers. Recommendations included: finding more accessible quarters or concentrating efforts in reaching students in their homes, schools, and communities; prioritizing objectives and determining if staffing permits the carrying out of proposed activities; listing the program telephone number in the New York City directory; and developing a flyer to encourage parents to submit certification statements needed for student participation. (NEC)

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O.E.E. Evaluation Report
April, 1984
Grant Number: 060AH20502

NATIVE AMERICAN EDUCATION PROGRAM
1982-1983

OEE Evaluation Report

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April, 1984

Grant Number: 060AH20502

NATIVE AMERICAN EDUCATION PROGRAM

1982-1983

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A SUMMARY OF THE EVALUATION
FOR THE
NATIVE AMERICAN EDUCATION PROGRAM
1982-1983

This program, in its second year of a three-year funding cycle, provided after-school and summer session instruction and supportive services to approximately 450 Native American students who attended public schools in New York City from kindergarten through twelfth grade. Several special problems were encountered by the program. Its location was distant from where most of the target population lived and from other facilities which they might use. The identification of potential participants was a difficult and time-consuming task, as the N.A.E.P. served a population scattered throughout the five boroughs and not located in identifiable communities. Additional obstacles arose due to the fact that once identified, some students could not meet federal requirements for recognition as Native Americans.

The N.A.E.P. staff has attempted to base each year's activity plan on the actual needs expressed by participants. During 1982-83, the instructional component consisted of ten-week mini-courses, held in three boroughs, covering Native American history, culture, and crafts. Tutoring and educational activities, such as trips to Native American cultural centers, were offered in addition to the mini-courses. This year the program also sponsored its First Annual Native American Education Day. Activities included singing, dancing, crafts demonstrations, traditional foods, speakers, and performers. During July, the N.A.E.P. presented a four-week summer program for students ages 7 to 12, which included craft instruction, gardening, cooking, and a trip to the Philadelphia Pow Wow. Another important component of the N.A.E.P. was its library/resource center, which houses a sizable collection of books, periodicals, films, and curriculum materials for and about Native Americans, as well as examples of Native American art and artifacts.

The program was administered out of the New York City Public Schools' Office of Bilingual Education and received Title VII funding for four staff positions: a project director; two school/neighborhood workers; and one school/neighborhood worker (librarian). A student intern, who worked for the learning experience, helped with the clerical work. As a result of budget cuts during 1982-83, the student intern replaced the program secretary and tutoring services were limited to the areas of reading and elementary mathematics during the hours between 3:30 and 5:30 p.m. Curriculum development continued despite the lack of a curriculum specialist, with special emphasis on career orientation and alternatives available to Native American students. The library/resource center was a significant asset in the area of curriculum development. Supportive services to program participants included personal, academic,

and vocational guidance and referrals to outside agencies. The N.A.E.P. staff also worked closely with school personnel in an effort to foster understanding of and sensitivity to the special needs of Native American students. Development activities for staff members consisted of weekly planning meetings and a variety of activities which utilized resource center materials. Parents of participating students were involved through the Native American Education Program Parents' Committee and many of the field trips and special activities planned by the program. Community involvement, also a vital part of the program, was encouraged through school presentations and technical assistance to school personnel and through the library/resource center, which was open to all members of the community who wished to learn more about Native Americans.

An assessment of the program produced the following findings:

- identification of eligible students required a major effort on the part of program staff;
- materials and curriculum development continued, despite the lack of a curriculum specialist, through the efforts of the librarian;
- ten mini-courses covering native history and culture were offered, with an average participation of 20 students. Since attendance was voluntary, assessment of students' achievement of the course objective should occur on a session-by-session basis;
- as a result of budget cuts, tutoring services were provided on a limited basis at the resource center and no staff positions were funded to support this function;
- a career education workshop was held at two sites and the resource center provided a valuable service in making vocational materials available to students;
- attendance was fair to good at cultural activities intended to provide exposure to meaningful cultural experiences, and included parents as well as students;
- staff members attended workshops and conferences designed to improve their knowledge of Native American history and culture and to develop their professional skills. Parental participation and commitment remained a vital aspect of the program.

The following recommendations were aimed at improving the overall effectiveness of the program:

- Locating new quarters for the program should assume top priority for program staff. If such a move is not possible, efforts should be made to reach eligible students through their schools, homes, and communities; --iii--

- Program needs and objectives should be examined to determine whether current staffing permits proposed activities to be carried out. As a result of streamlining program activities, some of the program's difficulties might be overcome;
- Listing the N.A.E.P. telephone number separately in the New York City directory would aid those interested parties who are unaware that the program is a part of the New York City Public Schools;
- Developing a flyer containing a brief home questionnaire for distribution in schools where Native American students are already served to better disseminate information about the program and to encourage more parents to submit formal certification statements needed for student participation.

ACKNOWLEDGEMENTS

The production of this report, as of all O.E.E. Bilingual Education Evaluation Unit reports, is the result of a cooperative effort of permanent staff and consultants. In addition to those whose names appear on the cover, Margaret Scorza has reviewed and corrected reports, coordinated the editing and production process, and contributed to the quality of the work in innumerable ways. Joseph Rivera has worked intensely to produce, correct, duplicate, and disseminate reports. Without their able and faithful participation the unit could not have handled such a large volume of work and still produced quality evaluation reports.

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NATIVE AMERICAN EDUCATION PROGRAM

Location: 234 West 109th Street, Room 507
New York, New York

Year of Operation: 1982-1983, second year of a three-year cycle

Participants: 450 Native American students, in Kindergarten through grade 12

Director: Wanda Hunter

I. DEMOGRAPHIC CONTEXT

The Native American Education Program (N.A.E.P.) is based in an antiquated public school located in a lower working class neighborhood on Manhattan's Upper West Side. The location is distant from the areas in which most of the students served live, and from other facilities which they might use. The program's target population of Native American children is scattered throughout the five boroughs of New York City, but most are reported to live in Brooklyn.

The program's location creates many problems, the foremost being student participation. Since 1979-80, when the program was forced to move to the present location, the number of participants has declined. The staff's innovative response has been to offer satellite mini-courses throughout the city. While these classes have proven to be a successful means of reaching some students who were unable or unwilling to attend the center, this strategy has not been sufficient to encourage participation at the level attained at the previous location, the American

Indian Community House. It has also not addressed the present inaccessibility of the excellent library/resource center which the program maintains.

The resource collection itself has been vandalized several times at the present location, where the program space is situated on the fifth floor of the large building, isolated from classrooms and other offices, and vulnerable to intruders.

A related problem with the present location is its unsuitability for use on weekends or during early evening hours, due to both budgetary constraints and safety considerations. It is clear that for many potential participants in this after-school program, travel to the N.A.E.P. site after school hours would be unfeasible, because the center must close at 5:30 p.m.

Although staff members have made attempts to find a new location for the program, they have met with little success. Neither the American Indian Community House nor the New York City Office of Bilingual Education (O.B.E.) at the central Board of Education has been able to house the N.A.E.P. this year, although O.B.E. has been able to offer it space for the Brooklyn mini-course sessions.

II. STUDENT CHARACTERISTICS

DEFINITION OF THE TARGET POPULATION

According to the Indian Education Act, "Indian" means "any individual who (1) is a member of a tribe, band, or other organized group of Indians ..., or who is a descendant, in the first or second degree, of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) is an Eskimo or Aleut or other Alaska Native...." While the N.A.E.P. is intended to serve all Native American children in kindergarten through grade 12 who attend public schools in New York City, only those whose parents complete an Indian Student Certification form (see Appendix A) may participate. This form also provides information to the staff about the child's tribe and band.

The program served approximately 460 eligible students in some way during 1982-83. There are 460 students on the mailing list who receive newsletters, bulletins, and general information. Of these 460 students, 360 participated in various activities including in-school cultural programs, visits to the center, participation in satellite programs, home visits, etc. This number represents a significant percentage of the approximately 500 Native American children identified by the New York City Public Schools' Ethnic Survey.

NEEDS ASSESSMENT OF THE TARGET POPULATION

In prior years, all eligible students and their parents were asked to fill out a Needs Assessment Questionnaire (see Appendix B). Analysis of over 300 questionnaires returned at that time revealed the following student characteristics:

1. 80 percent did not know any other Indian children;
2. 69 percent had little knowledge of their nation's customs, history, or present circumstances;
3. 43 percent experienced problems with absenteeism;
4. 76 percent were seeking college information;
5. 69 percent did not avail themselves fully of existing remedial services even though they might be eligible;
6. 87 percent earned low scores on standardized tests.

Needs also become apparent in other, less formal ways. Letters and questions from children to the resource librarian requesting information about Native Americans in order to correct television and media stereotypes have presented many needs which were consequently addressed.

The N.A.E.P. staff, cognizant of its limited resources, and in an attempt to maximize participation, has tried to base each year's activity plan upon the actual needs expressed by participants.

SPECIAL PROBLEMS: IDENTIFYING POTENTIAL PARTICIPANTS

Native Americans in New York City are not easily identifiable, nor do they tend to form large communities. The Native American Education Program must serve a population that is scattered throughout the five boroughs. The staff tries to visit all schools where Native American children have been identified by the New York City Public Schools' Ethnic Survey. During such school visits, many problems with the survey data have surfaced; some students identified as Native American were not able to meet official requirements to be so defined, while others who were indeed Native American children had not been identified.

This year about 100 additional Native American children were located. While the thoroughness of the staff's effort to identify Native American children is indeed to be commended, this has become a major, time-consuming task.

III. PROGRAM DESCRIPTION

OVERVIEW OF THE PROGRAM

The Native American Education Program is a year-round program designed to provide after-school and summer session instruction and supportive services to Native American children attending New York City public schools. Children in kindergarten through grade 12 may participate. The instructional component this year was structured as a series of ten-week mini-courses held in Brooklyn, the Bronx, and Queens, with a curriculum covering Native American history, culture, and crafts. Tutoring in support of the regular school curriculum was also offered, and other educational activities, such as trips to Native American cultural centers, took place. Supportive services were provided by school/neighborhood workers at the program site and at the homes of participants.

Another important aspect of the program is its library/resource center, which houses a sizable collection of books, periodicals, films, and curriculum materials for and about Native Americans, as well as examples of Native American art and artifacts.

STAFFING AND ADMINISTRATION

The Native American Education Program falls within the administrative structure of the New York City Public Schools' Office of Bilingual Education. The program was originally placed in that office during a prior funding cycle when it provided instruction in Native American languages. Although the program is unique within O.B.E., N.A.E.P. staff have actively participated in its meetings and other activities, and have been concerned to maintain good communication with the parent office.

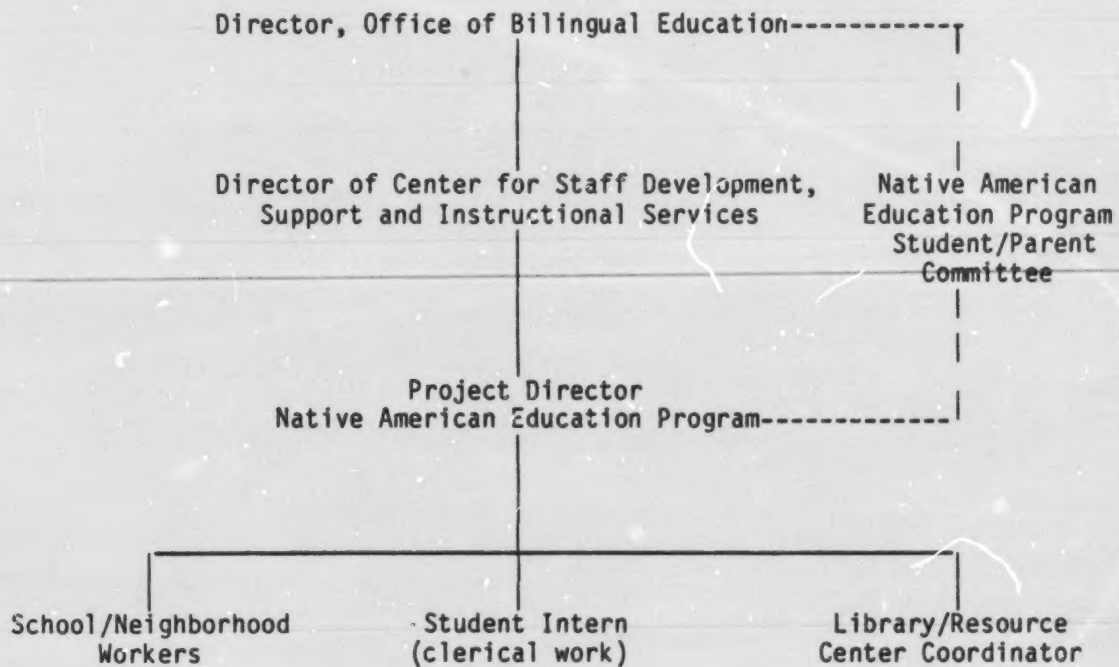
The N.A.E.P. staff presently consists of four persons: one project director; two school/neighborhood workers; and one senior school/neighborhood worker (librarian). A student intern, who works for the learning experience, helps with the clerical work.

The 1982-83 grant award was \$15,000 less than anticipated and \$8,000 less than the previous grant. As a result, the services of the office aide (secretary) were limited to approximately 20 hours per week and finally eliminated altogether and replaced with a student intern. Additionally, the staff could only tutor those students who were able to come to the resource center between 3:30 and 5:30 p.m. The tutoring service was limited to reading and elementary mathematics because the budget line for hourly teachers was eliminated.

Figure 1 presents the organizational structure of the Native American Education Program.

FIGURE 1

Native American Education Program: Organization Chart, 1982-1983



_____ Supervision
- - - - - Communication

IV. INSTRUCTIONAL COMPONENT

The instructional component of the Native American Education Program, while central to program goals, is not structured as a traditional classroom activity. Rather, classes are voluntary and take place after school. In the past, a comprehensive course was offered at the N.A.E.P. central site surveying Native American history and culture. However, few students came regularly during 1980-81 so the comprehensive course was discontinued. The drop in student participation was mainly a result of the difficulties with the site which have been discussed earlier. However, the mini-course program, involving satellite courses given at locations in three of the five boroughs has been expanded. During the current year, the instructional component has included the following activities:

1. ten mini-courses in Native American history and culture were held in the Bronx, Brooklyn, and Queens;
2. presentations were made to Native American children in classes at their own schools throughout the city;
3. children participated in trips to Native American cultural events and follow-up discussions;
4. individualized assistance was provided with research projects on Native American subjects;
5. a tutoring program was maintained for reading and elementary mathematics;
6. a four-week summer session including field trips and instruction in traditional crafts, dances, and songs.

In all cases, the staff attempts to provide instruction which will be most relevant to particular audiences, with special emphasis given the nation(s) represented in a given class. The responses to the Needs Assessment Questionnaires have also been useful in this respect.

THE MINI-COURSE PROGRAM

The mini-course program was originally designed as an adjunct to comprehensive instruction at the central site. It was intended to bring activities to the eligible students in or near their schools, serving them in the various boroughs, rather than at the less accessible upper Manhattan location. As problems with the central site have continued, the mini-course has expanded and become a major part of the instructional component.

The mini-course is given for ten weeks at each location, with classes one day a week for two hours. A pre-test (see Appendix C) is administered at the beginning of the first session. Instruction then begins with a film entitled "Unlearning Indian Stereotypes," which was produced in conjunction with the Native American Education Program. Other activities included in the mini-course are:

1. reading and discussing Native American history and legends;
2. learning about various nations through audio-visual materials;
3. instruction in Native American craft-making, including leatherwork, beadwork, featherwork, applique, pottery, and other crafts;
4. out-of-city day trips for participants;

5. instruction in native songs and dances;
6. Native American games.

The actual course content remains flexible in order to respond to student interests and needs.

Information on the mini-courses is disseminated through the N.A.E.P. newsletter and by flyers to the families of Native American children who have expressed interest in the program. During 1982-83, mini-courses were offered at the following locations:

Queensboro Public Library
89-11 Merrick Blvd.
Jamaica, New York

Museum Library of the American Indian
9 Westchester Square
Bronx, New York

Office of Bilingual Education
131 Livingston Street
Brooklyn, New York

Bronx Center for Career and Occupational Services
1021 East 178 Street
Bronx, New York

Although classes were taught primarily by the school/neighborhood workers, the library/resource center coordinator and the project director participated in some sessions and special activities. In general, about 20 students attended each class.

IN-SCHOOL PRESENTATIONS

Another aspect of the N.A.E.P.'s outreach to the scattered population of Native American children in New York City is the program of school presentations. These are usually done as part of a classroom program in a school attended by Native American students. Programs are planned in conjunction with the school's instructional staff. Most often, these presentations have focused on Native American history and culture in New York State. On request, a N.A.E.P. staff member will work with a classroom teacher by bringing in an activity (a film or filmstrip, for example, plus discussion) which will enhance the students' awareness of and respect for the cultures of Native Americans. This provides an opportunity, within the context of the outreach to the target population, to dispel cultural stereotypes which may exist within the schools which Native American children attend, and to raise the existing level of knowledge about Native American history and culture within these schools. Information about the program is also provided. As might be expected, the heaviest demand upon the N.A.E.P. staff for special school presentations is around Thanksgiving.

TUTORING AND INDIVIDUALIZED ASSISTANCE

Staff provide individualized assistance at the central site to students who are engaged in school projects on Native American topics. This is mainly the responsibility of the library/resource center coordinator, but all staff may participate if their own expertise is relevant to the students' needs. In the past, students were tutored in a variety of

academic subjects, either at the central site or within their own homes. This year, however, due to the limited budget, tutoring services were provided only for reading and elementary mathematics and only at the central site.

SPECIAL ACTIVITIES

A variety of special activities are programmed in conjunction with the instructional program, some as part of mini-course activities.

Field trips were made to the Shinnecock Reservation on Long Island, to the Ward/Pound Ridge Delaware Indian Reservation in Cross River, New York, and to the Black Bear Trading Post and Museum in Esopus, New York. Trips were also made to visit the Ramapough Indians in Ramapough, New Jersey and to attend the Philadelphia Pow Wow (see Appendix D).

This year the program sponsored its First Annual Native American Education Day. This event was a joint effort between the N.A.E.P. staff and the Parents' Committee. It was held June 4, 1983 on the grounds of the Cathedral of Saint John the Divine at Amsterdam Avenue and 111th Street, New York City. The activities were carefully planned and consisted of traditional Indian singing and dancing, crafts demonstrations, games, prizes, storytelling, traditional Indian foods, and speakers and performers covering such topics as the history and culture of the American Indian. Special guests included an Indian herbalist, an actress storyteller, two traditional music groups (one North American Indian drum group and one South American Indian flute group), and a guitarist singer.

There were special songs relating and integrating the importance of education and the history of the American Indian. The storyteller exemplified the teaching of morals and values through stories. There was a special song honoring the elders from different nations and the elders were invited to the center stage to be honored as they performed a traditional Indian dance. The Native American Education Program had an exhibit of the arts and crafts produced by program students as well as brochures and information about the program. The First Annual Native American Education Day was a success with well over 400 people in attendance. In addition to arousing community interest and awareness of Native Americans, 18 new program students were identified.

Summer Activities

During July, the N.A.E.P. presented a four-week program for students, ages 7 to 12. Activities were held at both the CORN Center in Manhattan and at the regular program location and included instruction in traditional Indian crafts, gardening, cooking, singing, dancing, as well as field trips. The session ended with a trip to the Philadelphia Pow Wow. At this event, the students were exposed to traditional crafts and foods, and actively participated in dancing and singing demonstrations. In addition, students wore many of the items that they made in class.

V. NON-INSTRUCTIONAL COMPONENT

An overview of the non-instructional component of the Native American Education Program is given in Table 1. All positions are funded by Title IV.

LIBRARY RESOURCE CENTER

During 1982-83, the library/resource center continued to expand. The present collection of books catalogued under the Dewey Decimal System contains nearly 1,300 volumes, 20 films, and 50 filmstrips. These cover a wide range of Native American subject areas such as history, politics, legends, biographies, and crafts. Of special note is a growing selection of books about Indian women. There are books covering various tribal nations throughout the United States, Mexico, Canada, and South and Central America. A vertical file, journals, maps, audio-visual materials, and a small collection of Native American artifacts are also available to students who are encouraged to do research on their own nations. The library coordinator has tried to identify books and other materials most relevant to today's Indian children in urban areas such as New York City. Students are also given substantial support with library and research skills.

The library coordinator has successfully undertaken the task of revitalizing the center after vandalism in earlier years had depleted the collection. Although there was another break-in this year which resulted in the loss of some equipment, tape recorders, a sewing machine, an iron, three calculators, a camera, and some film, the resource center

TABLE 1

Non-Instructional Component of N.A.E.P.

Non-Instructional Component	Personnel-Title	Personnel Number
Library/Resource Center	Senior School/Neighborhood Worker (Librarian)	1
Curriculum Development	Senior School/Neighborhood Worker Outside Consultants	1 As necessary
Supportive Services	Senior School/Neighborhood Worker (College Counseling) School/Neighborhood Workers	1 2
Staff Development	Project Director Outside Consultants	1 As necessary
Parental & Community Involvement	School/Neighborhood Workers (Home/School Liaison)	2
Administration & Supervision	Project Director	1
Other	Student Intern (clerical)	part-time

Note. The total full-time staff consists of 4 persons: 1 project director, 1 senior school/neighborhood worker, and 2 school/neighborhood workers. Some staff members fulfill multiple functions, as shown above.

remains an attractive, well-equipped place to learn and study. As part of an effort to document Indian history in the New York City area, the library coordinator has been investigating and recording accounts of elderly Indians who lived in the community. These have become a unique addition to the N.A.E.P. collection. In addition, the coordinator edits a newsletter which publicizes upcoming events and discusses new additions to the library/resource center (see Appendix F). This year the coordinator also worked in collaboration with the Museum of the American Indian in the preparation of a bibliography for elementary and secondary teachers and librarians to use in classes. Workshops were given for librarians and teachers of kindergarten through grade 12. The coordinator also held two workshops on stereotyping in children's literature and three workshops for college students on Indian stereotyping. These workshops were teacher training sessions. Additionally, she held workshops for the directors of day care centers.

On display at the center is a variety of student work including paintings, featherwork, totem poles, beadwork, bone and leather work, pottery, blankets (applique), leather moccasins, dolls, and woven belts.

In the past, the library/resource center featured a display of Native American architecture and housing which included model structures, a poster showing typical Native American dwellings in the United States, a sketched aerial view of an entire Lenape town during the spring planting season, and a selection of relevant books.

During the year, 540 people are estimated to have used the resource center, including Native American students and parents, and about 200 outside researchers. Several of these were repeat visitors. As an indication of the strength of the program, the librarian stated that staff people from the Museum of the American Indian came to do research since the museum's library did not have the materials they needed. Additionally, the Museum of the American Indian refers people to the N.A.E.P. resource center when they are unable to provide the needed information. Some of the "reasons for visiting" indicated in the guest book by resource center users suggest the range of research which the N.A.E.P. supports:

- to see a film on Mohawk basket making;
- to research a paper on minority family life for a course at Queens College;
- to discuss curriculum materials available;
- in search of ideas about Native American life;
- to prepare a course to be taught at the College of Staten Island.

CURRICULUM DEVELOPMENT

While the N.A.E.P. has had no curriculum specialist this year, efforts to continue enriching the existing curriculum have been made. For example, adaptation of the Cherokee curriculum acquired by the

resource center from the Cherokee Bilingual Education Program in Tahlequah, Oklahoma has continued. Unfortunately, the material developed by another volunteer, an Ojibway woman working with the N.A.E.P. librarian to develop a Shinnecock curriculum which would include biographies of Shinnecock elders, has disappeared.

This year special attention was directed to career orientation and alternatives available to Native American students today. This was enhanced by a concentration on women in careers in which lawyers, models, executive secretaries, and body-builders provided information.

It should be noted that the library resource center, which maintains contact with a variety of sources of current curricular materials developed for Native Americans, is a strong asset in the development of curriculum.

SUPPORTIVE SERVICES

The senior school/neighborhood worker provides college guidance, and the two school/neighborhood workers provide other guidance and referral services for students in the program. The school/neighborhood workers first establish contact with students at their schools. After acquainting students, teachers, and parents with the program, and distributing applications, the workers make follow-up phone calls to those who have expressed interest in the program. At this point or at a later time, an arrangement may be made for these workers to visit a student's home to provide information or advice. Frequently, parents and students call the center when help is needed. Most requests for supportive services

are related to academic or family problems, or to the need for college counseling and career guidance. The school/neighborhood workers are uniquely qualified to provide role-models to Native American children who may doubt their ability to "make it" in college or a wished-for career. They are also effective in encouraging parents to participate in their children's education, and in suggesting ways in which even a parent who has not attained a high level of formal education can do this effectively. Where necessary, referrals are made to appropriate outside agencies.

During 1982-83, contacts with families served a variety of purposes, including the following:

1. to provide truancy and drop-out counseling;
2. to provide information concerning college and scholarship opportunities for Native Americans;
3. to help families learn about and use the resources of other Indian agencies and associations;
4. to introduce families to the tutoring services provided by N.A.E.P.;
5. to provide information about vocational and job training programs;
6. to encourage parent participation in the education of their children.

Because of the budget cuts, home visits were reduced this year. The program students came to the resource center for college guidance, and for help with such problems as getting into a particular junior high school

or high school. Career counseling was also provided to high school students through workshops given at the Bronx Center for Career and Occupational Services, Queens Counseling Center, and Brooklyn Career and Occupational Service Center. Students took interest inventory tests and used computers to access career and financial aid information. A computer listing of scholarships was also made available for use at the resource center.

Besides direct services to program participants, N.A.E.P. staff also work closely with school administrators, guidance counselors, and classroom teachers in an effort to foster understanding of and sensitivity to the special needs of Native American children. When requested, on-site workshops are given.

STAFF DEVELOPMENT

The Native American Education Program staff members have participated this year in a variety of activities intended to enhance their professional skills and abilities. In some cases, films, tapes, and slides documenting these activities have been made and have become part of the resource center collection, where they remain accessible to N.A.E.P. staff and others, including program participants. For example, a tape and accompanying photographs document a session with a pottery-making teacher; and a session on Native American dancing (intertribal) has been recorded on film.

The entire staff also participated in weekly planning meetings, and the project director attended the monthly meetings of the Office of Bilingual Education.

PARENT AND COMMUNITY INVOLVEMENT

Parent and community involvement through the Native American Education Program Parents' Committee is a vital part of the program. Its fourteen members form the policy-making body and take an active participatory role in the administration of the program. They are consistently supportive of the program's aims and goals. Therefore, their veto powers are not often used. The committee meets for three hours approximately once a month, and addresses issues including:

1. recommendations for and approvals of program staff, including the project director;
2. authorization of program expenditures;
3. setting program priorities relative to student needs;
4. evaluation of the program and its staff;
5. planning.

The project director provides the Parents' Committee with periodic reports on the program's activities. Parents may participate in staff development activities. Several workshops are specifically planned for parents covering feather work, finger weaving, and other crafts to encourage them to share new skills with their children. Unfortunately, due to the reduced 1982-83 budget, the evening workshops to accommodate the daytime working parents had to be discontinued.

Parents also participate in many of the field trips and special activities for program students including visits to the Ward/Pound Ridge Delaware Indian Reservation in Cross River, New York and the Black Bear Trading Post and Museum in Esopus, New York.

Community Involvement has been achieved by the N.A.E.P. mainly in two ways. First, through school presentations and technical assistance to school staffs, knowledge about Native Americans and their cultures, and about the goals and activities of the program, has been shared with members of the larger school community. Second, the library/resource center is open to all members of the community who wish to use its resources to learn more about Native Americans. As has been stated above, better publicity efforts and a more favorable site would both be helpful in maximizing the use of the center by the wider community.

Another way to gain community involvement with the program would be through the celebration of Native American Week to coincide with American Indian Day. To date, the program's attempts to have a Native American Week sponsored by the central office of the Board of Education have not been successful.

Although the efforts to celebrate a Native American Week have not come to fruition, the success of the First Annual Native American Education Day offers hope for future similar activities. For example, the staff would like to have a Native American Education Day in each of the boroughs prior to the mini-sessions to encourage greater participation.

VI. ASSESSMENT

FINDINGS

1. Target population awareness of the program continued to require a major effort on the part of program staff. This year's proposed goal of visiting and interviewing 50 percent of the target population of Brooklyn was realized according to program staff via in-school presentations. In fact, 220 visits were made to homes of N.A.E.P. participants city wide.

2. Materials and curriculum development continued despite the lack of a curriculum specialist through the efforts of the librarian, who was assisted by volunteer workers with specialized knowledge and skills. Library holdings were increased and updated. Progress was made toward the development of a Shinnecock curriculum.

3. Instruction in native history and culture was given in ten mini-courses which were held during the year, with an average participation of 20 students. No assessment was made of the participants' achievement. As participation is voluntary and students may not experience the entire mini-course sequence, assessment of students' achievement of the course objective should take place on a session-by-session basis.

4. Tutoring. Given the academic difficulties experienced by many Native American students, there is an obvious need for individual assistance. Tutoring services have been offered in the past by the N.A.E.P. staff, and the parents' committee is particularly supportive of this component of the program's activities, although the parents are not

interested in direct involvement in academic tutoring. In an effort to develop the tutoring services, the program has in prior years identified and developed culturally appropriate materials for use with students when they request help. As a result of the reduced budget this year, tutoring was only provided at the resource center and not in the homes as in past years.

It must be noted that the program was not funded to support this function, providing no staff member to provide tutoring services. Thus, if the demand for tutoring were heavy (and fortunately it has not been), the present staff members would have to assume these responsibilities in addition to those they already bear.

5. Information relative to education opportunities was provided through a workshop scheduled at the Bronx Center for Career and Occupational Services, as well as at the central site. The library/resource center contains many helpful documents regarding education and career orientation and students who come to the center greatly benefit from this service.

6. Trips and cultural activities. In an effort to provide students with exposure to meaningful cultural experiences, trips were organized throughout the year and during the summer. Attendance was fair to good, and included parent as well as student participants.

7. Staff and parental development. Staff members have attended workshops and conferences designed to upgrade their knowledge of Native American history and culture and to develop their professional and administrative skills.

Parents have shown active and continuing commitment to the program, as evidenced by their support for those program activities which they deem vital. Their input into program decision making is ongoing; they deliberate closely with the project director during the year. They participate in program-organized trips and cultural activities.

VII. CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

In 1982-83, as in prior years, the Native American Education Program has had to contend with limitations imposed by its location and by staffing problems. Its funding is limited, while its scope of activities is broadly defined and its target population is both difficult to identify and scattered throughout the five boroughs of New York City. Given these constraints, it is not unexpected that the program has experienced difficulties in implementing its activities as proposed.

Nevertheless, staff members have demonstrated their strong commitment to these traditionally under-served Native American students by continuing to seek new and creative ways to surmount these obstacles in order to reach eligible students with those resources which are available. Their efforts are to be commended and supported. The following conclusions and recommendations are offered in full recognition of the constraints under which the program operates:

1. The program location and the restricted hours during which the center can operate continue to be major problems. The site is closed at those times when students and their families would be most likely to visit and it is distant from the areas in which target students live. These restrictions resulted in limited student participation in on-site activities.

2. While the mini-courses appear to be a good way of taking the program to the students, additional publicity for program functions would be helpful. The lively newsletter is a good effort in this direction.

3. N.A.E.P. staff members have spent considerable time and effort in developing the excellent resource center as a pleasant and well equipped place to learn and study. Materials in support of research, tutoring, and cultural activities are available, including many items not readily available elsewhere.

4. The program staff has succeeded well in working closely with a dedicated group of parents who serve as a policymaking body. These parents have been consistent and intelligent in their support of program goals and activities, and have participated in workshops to develop their own administrative skills and knowledge of Native American topics.

RECOMMENDATIONS

1. As had been recommended in previous evaluation reports, the deficiencies of the current site strongly suggest that the program staff should give the highest priority to its search for alternative quarters which would be geographically more accessible and which could remain open for longer hours. A more accessible location would greatly improve student participation and increased use of the resource center. If a move is not feasible, it is recommended that the program concentrate its efforts on reaching eligible students and parents in their homes, schools, and communities. If such a change of scope is decided upon, the objectives and the evaluation design should be revised accordingly.

2. It is recommended that the program prioritize its identified needs and objectives and determine whether its staffing permits all proposed activities to be carried out. After alternative, more efficient,

and/or more effective methods of implementing goals have been fully considered, a more focused scope of program activities might be a possible solution to some of the difficulties experienced by the program.

3. The telephone number of N.A.E.P. should be separately listed in the New York City telephone directory. Many who hear about the program and want additional information are unable to obtain it because they are unaware that the N.A.E.P. is a New York City Public Schools program.

4. The program might consider developing a flyer containing a brief home questionnaire for distribution in the schools where Native American students are already served. This would not only better disseminate information about the program in the schools but might encourage more parents to submit the formal certification statement needed for student participation.

VIII. APPENDICES

APPENDIX A

DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
OFFICE OF EDUCATION
WASHINGTON, D.C. 20202

FORM APPROVED
FEDAC NO. R 43
APPROVAL EXPIRES 8/80

INDIAN STUDENT CERTIFICATION

(Part A, Indian Education Act)

In order to apply for an entitlement grant under Part A of the Indian Education Act, your school district must determine the number of Indian children enrolled in its schools.

Any child who meets the following definition from the Indian Education Act may be counted for this purpose.

"Indian" means...any individual who (1) is a member of a tribe, band, or other organized group of Indians, including those tribes,

bands, or groups terminated since 1940, and those recognized by the State in which they reside, or who is a descendant, in the first or second degree, of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) is an Eskimo or Aleut or other Alaska Native...

You are not required to submit this form. However, if you choose not to submit it, your child cannot be counted for entitlement funding under Part A of the Indian Education Act.

NAME OF ELIGIBLE CHILD

ADDRESS (Include number, street, city, State and ZIP code)

PART I - MEMBERSHIP INFORMATION

WHO IS A MEMBER OF A TRIBE, BAND, OR OTHER ORGANIZED GROUP OF INDIANS? CHECK ONE OF THE BOXES BELOW AND ANSWER THE QUESTIONS FOR THAT PERSON

1. ☐ CHILD HIMSELF/HERSELF 2. ☐ NATURAL PARENT (ancestor, 1st degree) 3. ☐ NATURAL GRANDPARENT (ancestor, 2nd degree)

IF YOU CHECK BOX 2 OR 3, ENTER THE NAME OF THE PARENT OR GRANDPARENT

A. WHAT IS THE NAME OF THE TRIBE, BAND, OR OTHER ORGANIZED GROUP OF INDIANS?

B. COMPLETE COLUMN 1 OR COLUMN 2. THE TRIBE, BAND, OR OTHER ORGANIZED GROUP IS: (Check all the boxes that apply in the column you select)

COLUMN 1

☐ FEDERALLY RECOGNIZED
☐ ESKIMO, ALEUT, OR OTHER ALASKAN NATIVE

COLUMN 2

☐ NOT FEDERALLY RECOGNIZED
☐ TERMINATED
☐ STATE RECOGNIZED, BY THE STATE OF _____
☐ OTHER ORGANIZED GROUP

C. WHAT IS THE INDIVIDUAL'S MEMBERSHIP NUMBER? (Where applicable)

CHECK ONE. THIS IS AN ☐ ENROLLMENT NUMBER ☐ ALLOTMENT NUMBER ☐ OTHER (Explain)

D.1. IS THERE AN ORGANIZATION WHICH MAINTAINS MEMBERSHIP DATA FOR THE TRIBE, BAND, OR OTHER ORGANIZED GROUP? ☐ YES ☐ NO

2. IF "YES", GIVE THE NAME AND ADDRESS OF THE ORGANIZATION

NAME OF THE ORGANIZATION

ADDRESS

3. IF "NO", EXPLAIN HOW THE PERSON INDICATED MEETS THE DEFINITION OF INDIAN GIVEN AT THE TOP OF THIS FORM

PART II - SCHOOL INFORMATION

(Print the name and address of the public school the child now attends and enter the child's grade level below)

NAME OF SCHOOL

ADDRESS (City and State ONLY)

GRADE

PART III - PARENT INFORMATION

I UNDERSTAND that falsification of information on this form is subject to penalty under law.

SIGNATURE OF PARENT

ADDRESS

DATE

I CONSENT to release this form to the Part A Parent Committee

SIGNATURE OF PARENT

-31-

40

BEST COPY AVAILABLE

BOARD OF EDUCATION OF THE CITY OF NEW YORK
OFFICE OF BILINGUAL EDUCATION
NATIVE AMERICAN EDUCATION PROGRAM
234 WEST 109TH STREET — ROOM 907
NEW YORK, N. Y. 10028
—
663-4040

APPENDIX B

AWILDA ORTA
DIRECTOR

WANDA HUNTER
PROJECT DIRECTOR

MEMORANDUM

TO: Parents of Native American Students in New York City Public Schools
FROM: Wanda Hunter, Project Director *W.H.*
RE: Needs Assessment
DATE: December 2, 1980

The Native American Education Program is conducting a Needs Assessment in compliance with Section 186.6 of Public Law 92-318.

Please take time out of your busy schedules to complete the enclosed questionnaire and return it to our office in the stamped, self-addressed envelope provided, on or before December 13, 1980. The data on the questionnaire is confidential and will be used not only to meet the requirements of the Federal Government but, more importantly, to better meet the special educational and cultural needs of your children during 1981-82.

Parents of more than one child in public school, please complete the questionnaire with all children in mind.

If you have any problems filling out the questionnaire, do not hesitate to call me or Barbara Miller between 9:30 and 5:30, Monday + Friday. Our number is 663-4040.

Thank you for your cooperation.

ed.
Enc.

QUESTIONNAIRE

The questions below pertain to high school students. Please provide specific information whenever possible. If you need more space for an explanation, please indicate so on the front and use the back of the questionnaire. Use the same number on the back of the question you are responding to.

1. Do you know about the Native American Education Program's Parents' Committee meetings? YES ☐ NO ☐
2. Do you know that high school students can serve on the Parents' Committee and have voting privileges? YES ☐ NO ☐
3. Would you be interested in serving on the Native American Education Program's Parents' Committee? YES ☐ NO ☐
4. Have you ever visited any Indian Communities? YES ☐ NO ☐
5. Do you know any other Native Americans in your community? YES ☐ NO ☐
6. Are there any other Native Americans in your school? YES ☐ NO ☐ Do you know them?
YES ☐ NO ☐
7. How much do you know about your Indian heritage and culture? A great deal ☐ A little ☐
Nothing ☐
8. What do you feel is most important to learn about your Indian heritage? Please evaluate on a scale of 1-10, with 10 the highest priority.
 Basic Native American values _____
 History of own Nation _____
 History of many Nations _____
 Crafts of own Nation _____
 Crafts of many Nations _____
 Songs, dances, legends of own Nation _____
 Songs, dances, legends of other Nations _____
 Language of own Nation _____
 Languages of other Nations _____
 Current events of own Nation _____
 Current events of many Nations _____
 Other (please specify) _____
9. Check off the types of crafts you would be interested in learning. Featherwork ☐
 Beadwork ☐ Weaving ☐ Leatherwork ☐ Woodwork ☐ Other ☐
10. Do you need individualized instruction in any of the above areas? YES ☐ NO ☐
11. How would further knowledge about your Indian heritage affect your school experience?

12. Do you receive any instruction in school relating to your Native American heritage, history and/or culture? YES ☐ NO ☐. If yes please explain. _____

13. How often are you given materials related to Native American peoples in your major subjects(History, Social Studies, Language Arts, etc.)? Regularly ☐ seldom ☐
 never ☐
14. Are any materials included which are written by Native Americans? YES ☐ NO ☐

15. Is there a section in your school library on Native Americans? YES ___ NO ___
16. Do your Music or Art classes relate to Native American Culture? YES ___ NO ___
17. Are there any Indian teachers in your school? YES ___ NO ___
18. Do you have an Indian teacher? YES ___ NO ___
19. Do your teachers/guidance counselor know you are Indian? YES ___ NO ___. Has this affected your school experience? _____
20. Do your classmates know you are Indian? YES ___ NO ___. How has this affected your relationships with them? _____
21. How would you rate the following school-related problems with respect to yourself?

	SERIOUS	SLIGHT	NO PROBLEM	DON'T KNOW
Absenteeism				
Dropping out				
Low motivation				
Self-concept				
Isolation from other Indian students				
Conduct problems or misbehavior				
Making or keeping friends				
Low scores on tests (Regents, etc.)				
Low academic grades				

22. If you need academic tutoring, do you utilize your school's tutorial services? YES ___ NO _____. If no why? _____
23. Are you planning to continue your education or training after high school graduation YES ___ NO ___ DON'T KNOW _____. If yes please elaborate on the type of study or training planned. _____
24. What information is available in your school pertaining to your career choices? _____
25. How can the Native American Education Program help you achieve your career goals? Information ___ Workshops ___ Other _____
26. Have you ever participated in the Native American Education Program? YES ___ NO ___ if yes, when? 1977-78 ___ 1978-79 ___ 1979-80 ___ 1980-81 _____. _____
27. If answer to Question 26 was yes, which components were utilized? History classes ___ Tutorial services ___ Home/school Liaisons ___ Culture instruction ___ Resource center ___ In-school presentations ___ College entrance services ___ Other (please specify) _____

28. If answer to Question 26 was no, please check reason. Did not know about services _____
Schedules conflict _____ not interested _____ to far to travel _____ need met by other Indian _____
organization(if so, which organization) _____
Other(please specify) _____
29. Where would you be willing to come to participate in the Native American Education Program? Lower Manhattan _____ Upper West side _____ Downtown Brooklyn _____ Midtown Manhattan _____
Other (please specify) _____
30. What is a convenient time for you to participate in the Native American Education Program? After school _____ time, evenings _____ time.
31. How can the Native American Education Program better serve your educational and cultural needs? _____

THANK YOU FOR YOUR COOPERATION:

QUESTIONNAIRE

The questions below pertain to any children registered in public schools. Please provide specific information whenever possible. If you need more space for an explanation, please indicate so on the front and use the back of the questionnaire. Use the same number on the back as the number of the question you are responding to.

1. How many children do you have enrolled in school? _____
2. Do you visit the schools for Parent/Teacher Conferences? YES _____ NO _____
3. Do you know about the Native American Education Program's Parents' Committee meetings? YES _____ NO _____
4. Have you attended any Native American Education Program's Parents' Committee meetings? YES _____ NO _____
5. How do you feel about attending Native American Parents' Committee meetings? _____

6. Do you know the members of the Native American Parents' Committee? YES _____ NO _____
7. Which Indian communities have you visited? _____

8. Do you know any other Native Americans in your community? YES _____ NO _____
9. Does your child know about his/her Indian heritage and culture?
 A great deal _____ A little _____ Nothing _____. (Check one)
10. Do you feel it is important for your child to know his/her Native American history and heritage? YES _____ NO _____
11. How do you feel further knowledge about your child's Indian heritage would affect his/her school experience? _____

12. What do you feel is most important for your child to learn about his/her Indian heritage? Please evaluate on a scale of 1-10, with 10 the highest priority.

Basic Native American values

History of own Nation _____

History of many Nations _____

Crafts of own Nation _____

Crafts of many Nations _____

Songs, dances, legends of own Nation _____

Songs, dances, legends of many Nations _____

Language of own Nation _____

Languages of other Nations _____

Current events of own Nation _____

Current events of many Nations _____

Other (Please specify) _____

13. What instruction does your child receive in school pertaining to his/her Native American heritage, history and/or culture? _____

14. What suggestions do you have for integrating Native American history/culture into your child's academic studies? _____

15. How are Native Americans portrayed in your child's texts and school materials?
 Positively with good understanding _____ Negatively with no understanding _____
 Not portrayed at all _____ (Check one)
16. Are any materials included which are written by Native Americans? YES _____ NO _____
 If yes, would you please name them? _____

17. Is there a section in the school library about Native Americans? YES _____ NO _____
18. Are there any Indian teachers in your child's school? YES _____ NO _____
19. Does your child have an Indian teacher? YES _____ NO _____
20. Does your child's teacher/guidance counselor know that he/she is Native American?
 YES _____ NO _____ How has this affected your child's school experience? _____

21. Do your child's classmates know that he/she is Native American? YES _____ NO _____
 How has this affected your child's relationships with his/her classmates? _____

22. How would you rate the following school-related problems with respect to your child?

	SERIOUS	SLIGHT	NO PROBLEM	DON'T KNOW
Absenteeism				
Dropping out				
Low motivation				
Self-Concept				
Isolation from other Indian children				
Conduct problems or misbehaviour				
Making or keeping friends				
Low scores on standardized tests				
Low academic grades				

23. If your child needs academic tutoring, do you utilize his/her school's tutorial services? YES ☐ NO ☐
24. Is your child planning to continue his/her education or training after high school graduation? YES ☐ NO ☐ DON'T KNOW ☐
If yes, please elaborate on the type of study or training selected. _____
25. Do you feel your child would benefit from a career guidance service designed specifically for Native American students? YES ☐ NO ☐
26. How do you feel the Native American Education Program can combat the stereotyping as portrayed in the media (T.V., movies, newspapers, etc.)? _____
27. Check off the types of crafts your child would be interested in: Featherwork ☐
Beadwork ☐ Weaving ☐ Leatherwork ☐ Woodwork ☐ Other ☐
28. Do you feel it is important for your child to receive individualized instruction in any of the above areas? Please list as many as desired. _____
29. Has your child ever participated in the Native American Education Program? YES ☐ NO ☐
If so when? 1977-78 ☐ 1978-79 ☐ 1979-80 ☐ 1980-81 ☐
30. If answer to Question 29 was yes, which components were utilized?
History classes ☐ Tutorial services ☐ Home/school Liaisons ☐ Culture instruction ☐
Resource center ☐ In-school presentations ☐ College entrance service ☐ Other (Please specify) _____
31. If answer to Question 29 was No, please check reason.
Did not know about services ☐ Child not interested ☐ Schedules conflict ☐ Too far to travel ☐ Needs met by other Indian organization (If so, which organization) _____
32. Where would you be most willing to bring your child to participate in the Native American Education Program? Lower Manhattan ☐ Upper West side ☐ Downtown Brooklyn ☐
Midtown Manhattan ☐ Other (please specify) _____
33. What would be a convenient time for your child to participate in the Native American Education Program? After school ☐ time, Evenings ☐ time.
34. How can the Native American Education Program better serve your child's educational and cultural needs? _____

THANK YOU FOR YOUR COOPERATION:

Rosalyn Wallace

New York, N.Y. 10025
Phone; 212-663-4040

NATIVE AMERICAN EDUCATION PROGRAM

The Title IV Home/School Liasons are available to assist Indian families who have children of school age with existing or potential problems with school (i.e., student/teacher relationships, academic, other special problems).

Please fill out this questionnaire as completely as possible, so that we can get to know you and your family and be of service to you. ALL INFORMATION WILL BE KEPT STRICTLY CONFIDENTIAL: Please feel free to contact us at the address and phone number listed above. We're here from 9:30 A.M. to 5:30 P.M., Monday through Friday.

FAMILY NAME: _____ PHONE: _____

ADDRESS: _____ ZIP: _____

MOTHER, S NAME: _____ TRIBAL AFFILIATION: _____

FATHER, S NAME: _____ TRIBAL AFFILIATION: _____

OTHER FAMILY MEMBERS:

NAME: _____ AGE: _____ RELATIONSHIP: _____

SCHOOL ATTENDING: _____ GRADE: _____ MALE: _____ FEMALE: _____

NAME: _____ AGE: _____ RELATIONSHIP: _____

SCHOOL ATTENDING: _____ GRADE: _____ MALE: _____ FEMALE: _____

NAME: _____ AGE: _____ RELATIONSHIP: _____

SCHOOL ATTENDING: _____ GRADE: _____ MALE: _____ FEMALE: _____

FOR MORE SPACE, PLEASE USE BACK

How can we be of service to your family (i.e., H.S. counseling, academic tutoring college information, other)? Students who qualify may also learn traditional crafts such as beadwork, leathercraft, traditional dance and go to cultural events such as Pow Wows.

Does anyone have a skill they would like to share with us (i.e., beadwork, quillwork, art, sewing, other)?

If you have relatives or friends living in N.Y.C., who are also Native American please list the family name and address on the back of this form. Thank you.

APPENDIX C

NATIVE AMERICAN EDUCATION PROGRAM

1. WHAT DOES A NATIVE AMERICAN (AMERICAN INDIAN) LOOK LIKE?

2. WHERE DO NATIVE AMERICANS LIVE?

3. HOW DID THANKSGIVING START?

4. WHY DON'T INDIANS CELEBRATE THANKSGIVING?

5. WHAT INDIAN NATIONS ARE FROM NEW YORK STATE?

6. WHAT KIND OF HOUSES DID THE IROQUOIS PEOPLE LIVE IN?

7. WHAT ARE THE THREE SISTERS?

8. WHAT IS LACROSSE?

9. NAME SOME PLAINS INDIAN NATIONS.

10. WHY WAS THE BUFFALO SO IMPORTANT?

11. WHERE DID COLUMBUS THINK HE WAS WHEN HE LANDED IN THIS COUNTRY?

12. WHAT IS YOUR NAME?

13. WHAT GRADE ARE YOU IN?

APPENDIX D

BOARD OF EDUCATION OF THE CITY OF NEW YORK
OFFICE OF BILINGUAL EDUCATION
NATIVE AMERICAN EDUCATION PROGRAM
234 WEST 109TH STREET - ROOM 507
NEW YORK, N.Y. 10025

663-4040

AWILOA ORTA
DIRECTOR

WANDA HUNTER
PROJECT DIRECTOR

TOKEN ROSTER

Strawberry Festival June 13, 1982

1. Crissy Martinez
2. Kenji Arai
3. Erin Davis
4. Yvonne Martinez
5. Tawnie Miller
6. Towanna Miller
7. Doha Miller
8. Jenny Lee
9. Ayanna Lee
10. Michael Rivera
11. Kim Morin
12. Elena Morin
13. Carol Cross
14. John Sardina
15. Stacey Rivera
16. Keyo Peron
17. Kaou Akutsu
18. Kelly Murphy
19. Carlos Ayala

Crafts - June 18, 1982

20. Ariel Jensen
21. Audria Crenshaw

Crafts - June 22, 1982

22. Tawnie Miller
23. Towanna Miller

Black Bear - June 26, 1982

24. Kenji Arai
25. Erin Davis
26. Elena Morin
27. Carol Cross
28. John Sardina
29. Elissa Murphy
30. Randy Martin
31. Tony Shinos
32. Curley Shinos
33. Dina Marrow
34. Tamera Nelson

Black Bear - cont'd

35. Anne-Lise Cadigan
36. Vin Dela Cruz
37. Nom Dela Cruz
38. Linda Dela Cruz
39. Audrey Nelson
40. Arno Dela Cruz
41. Tam Dela Cruz
42. Yan Dela Cruz
43. Arthur Dela Cruz
44. Cedric Jackson
45. Donald Broadnax
46. Kio Tarpley
47. Marco Tarpley

Ramapough - June 27, 1982

48. Michael Hunter
49. Jiman Martinez
50. Kenji Arai
51. Erin Davis
52. Miles Davis
53. Tawnie Miller
54. Towanna Miller
55. Doha Miller
56. Kim Morin
57. Elena Morin
58. John Sardina
59. Stacey Rivera
60. Lisa Calderon
61. Lauretta Calderon
62. Randy Martin
63. Kelly Murphy
64. Nicole Meaders
65. Margret Ambrisi
66. Linda White
67. George White
68. Maria Feather
69. Carlos Feather
70. Keith Spotted Eagle
71. Ben Spotted Eagle
72. Julie Hahn
73. Terry Corpus

TOKEN ROSTER

Career Workshop - February 28, 1983

- 33. Antoinette Quinones
- 34. Veronica Despagne
- 35. Denise Wade

Mini-Class March 2, 1983

- 36. Claudette Bryant
- 37. Jay Bryant
- 38. Malessa Smith
- 39. Audra Smith

History - March 3, 1983

- 40. Alyssia Teamer

Career Workshop - March 3, 1983

- 41. Kim Morin
- 42. Elena Morin
- 43. Tawnie Miller
- 44. Trina Esposito

Crafts - March 9, 1983

- 45. Towanna Miller

Mini-Class March 9, 1983

- 46. Claudette Bryant
- 47. Jay Bryant
- 48. Audra Smith
- 49. Malessa Smith
- 50. Anthony Langhorn

Mini-Class March 16, 1983

- 51. Claudette Bryant
- 52. Malessa Smith
- 53. Audra Smith
- 54. Jay Bryant
- 55. Anthony Langhorn

Crafts - March 18, 1983

- 56. Tawnie Miller
- 57. Anthony Langhorn

Counseling - March 22, 1983

- 58. Bobbi Star
- 59. Anthony Langhorn

Mini-Class March 23, 1983

- 60. Malessa Smith
- 61. Claudette Bryant
- 62. Audra Smith
- 63. Jay Bryant

Museum of American Indian - March 29, 1983

- 64. Annie Quinones
- 65. Joni Betancourt
- 66. Paul Betancourt
- 67. Saida Dempster
- 68. Alyssia Teamer
- 69. Erin B. Davis
- 70. Dana George
- 71. Lynda Hunter
- 72. Kiyo Tarpley

Joel Gray Show - April 4, 1983

- 73. Tawnie Miller
- 74. Kim Morin
- 75. Elena Morin

History - April 7, 1983

- 76. Bobbi Star
- 77. Tawnie Miller

Circle Theater - April 8, 1983

- 78. Erin Davis
- 79. Dana Leigh George
- 80. Glenn Hunter
- 81. Michelle Hunter

Mini-Class April 6, 1983

- 82. Paul Betancourt
- 83. Joni Betancourt
- 84. Annie Quinones
- 85. Sheyne Benoit
- 86. Amber Benoit
- 87. Nathaniel Oliver
- 88. Dana George
- 89. Lynda M. Hunter

Mini-Class April 13, 1983

- 90. Lynda M. Hunter
- 91. Annie Quinones
- 92. Joni Betancourt
- 93. Paul Betancourt

TOKEN ROSTER - Continued

Philadelphia - August 7, 1982

- 148. Wanda Hunter
- 149. Dana Lee George
- 150. Rosie Diorio
- 151. Jiman Martinez
- 152. China Lamar
- 153. Tony Bidos
- 154. Mike Curtis
- 155. Anthony Negron
- 156. Gerard De Meglio
- 157. Laura De Meglio
- 158. Marisol Del Valle
- 159. Ariel Jensen
- 160. Anne-Lise Cadigan
- 161. Shane Benoit
- 162. Nick Appalongo
- 163. Sylvia Lamar
- 164. Kim Morin
- 165. Elena Morin
- 166. Linda Dela Cruz
- 167. Vin Dela Cruz
- 168. Nom Dela Cruz
- 169. Susan Robinson
- 170. Deborah Robinson
- 171. Claire Robinson
- 172. John Deer
- 173. Annette Redfeather

Counseling - August 16, 1982

- 174. Harold Cornelious
- 175. Kathy Morin

Crafts - August 18, 1982

- 176. Kathy Morin
- 177. Maria Torres
- 178. Kim Morin

Crafts - August 24, 1982

- 179. Kim Morin
- 180. Kathy Morin
- 181. Eric Rentas
- 182. Maria Torres

Crafts - August 26, 1982

- 183. Eric Rentas
- 184. Maria Torres
- 185. Kathy Morin

Crafts - September 15, 1982

- 186. Towanna Miller
- 187. Dania Barker

Culture - September 16, 1982

- 188. Dania Barker
- 189. Towanna Miller

Mini-Class - October 1, 1982

- 190. Annie Quinones
- 191. Paul Betancourt
- 192. Joni Betancourt

Mini-Class October 8, 1982

- 193. Annie Quinones
- 194. Paul Betancourt
- 195. Joni Betancourt

Crafts - October 14, 1982

- 196. Towanna Miller
- 197. Tawnie Miller

Mini-Class October 15, 1982

- 198. Paul Betancourt
- 199. Joni Betancourt
- 200. Annie Quinones

Crafts - October 19, 1982

- 201. Towanna Miller
- 202. Tawnie Miller
- 203. Paul Betancourt
- 204. Annie Quinones
- 205. Joni Betancourt

TOKEN ROSTER - Continued

Ramapough - cont'd

- 74. Jenny Corpus
- 75. Dina Marrow
- 76. Monique Anderson
- 77. Marissa Anderson

Shinnecock - June 29, 1982

- 78. Michael Hunter
- 79. Diane Hunter
- 80. Janice White
- 81. Tawnie Miller
- 82. Towanna Miller
- 83. Doha Miller
- 84. Kenji Arai
- 85. Erin Davis
- 86. Jiman Martinez
- 87. Yvonne Martinez
- 88. Kim Morin
- 89. Elena Morin
- 90. John Sardina
- 91. Elissa Murphy
- 92. Randy Martin
- 93. Tony Shinos
- 94. Curley Shinos
- 95. Dina Marrow
- 96. Anne-Lise Cadigan
- 97. Kyo Tarpley
- 98. Linda Dela Cruz
- 99. Vin Dela Cruz
- 100. Julio Negron
- 101. Rosa Negron
- 102. Timothy Has No Horse
- 103. Betty White Feather
- 104. Virgil Harris
- 105. Hason Morris
- 106. Vaughn Harris

Plant Walk - June 30, 1982

- 107. Erin Davis
- 108. Yolanda Jackson
- 109. Sergio Jaramilla
- 110. Randy Martin
- 111. Rolando Politi
- 112. Gines Serran-Pagan
- 113. Isis Serran-Pagan
- 114. Sinia Serran-Pagan
- 115. Monique Anderson
- 116. Marissa Anderson
- 117. Laura Hutchinson

Plant Walk - cont'd

- 118. Tamera Nelson
- 119. Sitia Nelson
- 120. Florenzio Hernandez
- 121. Crissy Martinez
- 122. Jenny Lee
- 123. Ayanna Lee
- 124. Michael Rivera
- 125. Stacey Rivera
- 126. Darcy Navarro

Crafts - July 22, 1982

- 127. Kim Morin
- 128. Elena Morin

Crafts - July 27, 1982

- 129. Elena Morin
- 130. Laura De Meglio
- 131. Gerard De Meglio
- 132. Ariel Jensen

History - July 29, 1982

- 133. Tawnie Miller
- 134. Towanna Miller
- 134. Kim Morin
- 135. Elena Morin
- 136. Hason Morris
- 137. Virgil Harris
- 138. Laura DeMeglio
- 139. Gerard De Meglio
- 140. Marisol Del Valle

Crafts - August 3, 1982

- 141. Laura De Meglio
- 142. Gerard De Meglio
- 143. Marisol Del Valle

Crafts - August 5, 1982

- 144. Marisol Del Valle
- 145. Laura De Meglio
- 146. Gerard De Meglio
- 147. Allison De Meglio

APPENDIX E

TRADITIONAL CLOTHING CONSTRUCTION!!

QUILTING!! BEADING!!

CAMPING!! FIELD TRIPS!!

GAMES!! STORYTELLING!!

POTTERY MAKING!! WEAVING!!

GARDENING!! COOKING!!

AN INDIAN SUMMER!!!

SUMMER PROGRAM!

The Native American Education Program and the Circle of Red Nations present a traditional summer program for boys and girls, ages 7 to 12. The program is free, lunch included, and operates from 9:30 to 4:30, Mon. to Fri. The 4 week session runs from July 5 to July 29 and will be based at the CORN Center, Columbus Ave. at 106th St., with many activities held at the NAEP office, 109th and Broadway.

Activities include traditional crafts; pottery, beading, regalia making, weaving, instrument making, and leather work. Elders will be teaching many of the crafts so that we may strengthen the bridge between our youth and elders. We have a big back yard and will teach the children gardening. Participants will cook a traditional lunch twice a week and there will be lots of storytelling. Dancing, singing, games and lots of field trips are scheduled. The session will end with an overnight camping trip in an Indian community outside of New York City.

Registration is limited to 30 on a first come, first served basis! Please call the NAEP office, 663-4040, to register.



IF YOU CAN'T GET TO THE COUNTRY THIS SUMMER, YOU CAN STILL HAVE FUN WITH US!!

JUNE

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4 NATIVE AMERICAN EDUCATION DAY St. John Divine 12-4 p.m.
5	6	7	8	9	10	11 POUND RIDGE sleep-over
12 POUND RIDGE STRAWBERRY FESTIVAL Call 663-4040 for info. -46-	13	14	15	16	17 H.S. City wide Examinations. H.S. & J.H.S. Tests run until June 24.	18
19	20 New York State Regents Exams. June 20-24. Grades 9,10,11 & 12	21	22	23	24 GREASY GRASS DAY	25 C.O.R.N. STRAWBERRY FESTIVAL 6-???? 948 Columbus.
26 55	27	28	29 AMERICAN INDIAN ARCHAEOLOGICAL INSTITUTE. FIELD TRIP TO Washington, Conn. 10-6p.m.	30		56

JULY

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Craft Classes 1-4 p.m.	2
3	4	5 SUMMER PROGRAM Call to register. 663-4040 Program runs July 5-29. See back page for info.	6	7	8 Craft Classes 1-4 p.m.	9
10 -47-	11	12	13	14	15 Craft Classes 1-4 p.m.	16 Bronx Zoo Field Trip Call for more details, 663-4040
17	18	19	20	21	22 Craft Classes 1-4 p.m.	23
24 31	25	26	27	28	29 Craft Classes 1-4 p.m.	30
57						58



AWILDA ORTA
DIRECTOR

APPENDIX F

BOARD OF EDUCATION OF THE CITY OF NEW YORK
OFFICE OF BILINGUAL EDUCATION
NATIVE AMERICAN EDUCATION PROGRAM
234 WEST 108TH STREET - ROOM 507
NEW YORK, N.Y. 10025

663-4040



WANDA HUNTER
PROJECT DIRECTOR

MARCH/APRIL 1983 MARCH/APRIL 1983 MARCH/APRIL 1983 MARCH/APRIL 1983 MARCH/APRIL 1983 MARCH/APRIL 1983

PARENTS COMMITTEE

The Parents Committee of the Title IV Native American Education Program has several unique functions. Since Native Americans have an especial relationship to the U.S. Government, there are unusual rules concerning the input of the Native American community to any program. This is shown by the role that the Parents Committee plays in the overall budget of NAEP, the personnel decision making and the evaluation of the program. This is why it is important for parents and students to participate in this important activity.

But it is not all the heavy responsibility outlined above. The Parents Committee gets to participate in planning trips and activities. Currently there are plans afoot to hold a Native American Education Day. Upon occasion there is food prepared by members of the committee for meetings. The more people who participate, the more varied activities we can have.

That's about all I can say right now, but we need all the help we can get. If you know of any students in the public education system who have not registered with our program, please ask them to. (Forms are available from NAEP) Our budget is tied to these forms. The more students, the more money we have to maintain our program.

-James Murphy
Chairperson

CAREER EDUCATION WORKSHOPS

March 3rd is our last career workshop for this year (see details on calendar). Junior and senior high students are invited to explore information on careers, colleges, schools, and financial aid. Call us to register and get excused by your principal.

NATIVE AMERICAN EDUCATION DAY

We will hold our first annual Native American Education Day on Saturday June 4th, 1983. Activities will be held on the grounds of the Cathedral of St. John the Divine, Amsterdam at 110th Street, between 12 and 4 p.m.

The program will consist of singing and dancing by local Indian people and our own students; a few words from Indians from different areas and organizations; and traditional dishes.

This is your chance to get involved and help make this exciting "first" for New York a big success! If you would like to work with demonstrations, entertainment, food, publicity or just lend a helping hand, contact Ms. Sally Morin at 788 7869.

NEWSLETTER STAFF

Tawnie Miller, Mohawk, attends the New York High School of Printing and is editor of the NAEP Newsletter. She is looking for articles, art and stories from students to print in future newsletters. You may submit all items to Tawnie in care of NAEP.

Dino Perez, our student intern, aided in the artwork, layout, typing, writing and printing of this newsletter. We couldn't have done it without him!

We have a few openings for students who would like to serve on the newsletter staff. Please call Yvonne, 663-4040 to sign up.



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Legend - p.2

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Riddles, Jokes - p.6

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Recipe - p.6
Window Guards - p.7
Activity Calendars - pgs. 8,9

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BEST COPY AVAILABLE

MINI-CLASSES: BRONX, QUEENS, BROOKLYN, QUEENS!

We are coming to your borough again with culture, beadwork, dancing singing and regalia making workshops. Come and make items to wear to the Native American Day! Please check activities calender for details for details and call us to register.



HAPPENINGS AROUND NAEP.....

James Murphy is getting married on March 20th. Congratulations!! Wanda Hunter is the proud grandma of Allen, a new addition to the Hunter family. Welcome to Dino Perez and Josh Benjamin, student interns from City As School. Towanna Miller is attending Kahnwake Survival School at Caughnawaga Mohawk Reservation. Virgil Harris is attending Queens Community College. Welcome back to Flor Hernandez, our Nahuatl friend who visited his family in Mexico. Several students had a good time at the American Indian Thunderbird Dance Concert. Staff is giving a workshop for librarians on how to purchase non-stereotypic materials. NAEP has posters, crafts and stationary for sale.

MAPLE SUGAR LEGEND

According to the Algonquians, Manabozho (Creator of all life) tapped a maple tree one day and when maple syrup ran out-sap was much thicker when the world was young-he offered it to his grandmother. She was delighted with the sweetness of the syrup and asked, "Now, I suppose, you will teach man to draw sweet water from the maple?"

"Yes," replied Manabozho, "but since man is lazy, he would never do any work at all if all he had to do to get food was to tap the juice of the maple. Therefore, I am going to make it necessary for him to boil sap for hours in order to thicken it. This means he will have to chop a great deal of wood for his fires."

Then Manabozho climbed the highest pine in the forest and threw water over all the maple trees. This thinned their sap. Ever since, "sweet water" must be boiled for a long time to make maple syrup-and even longer to produce maple sugar.

DATE	TEST	SOURCE	IMPACT	PURPOSE
March 7-24	Language Assessment Battery (LAB) English & Spanish	Office of Testing, Division of Curriculum & Instruction	Limited English Proficient students Grades K through 12	To identify new students of Limited English Proficiency and to determine eligibility for Bilingual Programs.

3/7 -24 Level I
3/21-22 Level II and III Grades 4 and 7 (Gates Program)
3/21-24 Level II, III, IV (Except Grades 4 and 7)

April 18 - 28	Citywide Testing Program READING MATHEMATICS	Office of Testing, Division of Curriculum & Instruction	Grades 2 through 8 (Grade 9 JHS Only)	To assess student performance in reading, and mathematics.
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4/18 Clerical Half-day*
4/19 Citywide Reading Test (Grades 2-9)
4/20-21 Citywide Mathematics Test
Grades 4-9 take entire test on April 20th
Grades 2 and 3 take parts I and II April 20th and part III on April 21st
4/25-28 Make-up Testing - Reading and Mathematics

April 26	Preliminary Competency Test (PCT) READING	State Education Department	Grade 8 and current 9th Graders (JHS only) who were absent or scored below state reference point last year	To identify students who need remediation in reading.
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April 26	Degrees of Reading Power (DRP)	Office of Testing, Division of Curriculum & Instruction	Grades 4 and 7	To serve as a second reading measure for the Gates grades.
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April 26 - 28	Pupil Evaluation Program (PEP) READING & MATHEMATICS and WRITING	State Education Department	Grade 3 and 6 (Reading and Mathematics) Grade 5 (Writing)	To identify students who need remediation in reading mathematics and writing.
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4/26 PEP (DRP) Grades 3 and 6
PCT (DRP) Grade 8
(DRP) Grades 4 and 7 (Gates grades)
4/27 PEP (Mathematics) Grades 3 and 6
4/28 PEP (Writing) Grade 5

*The ONLY HALF-DAY of INSTRUCTION for PREPARATION for ADMINISTRATION of SPRING TESTS is APRIL 18, 1983. NO OTHER HALF-DAYS ARE AUTHORIZED.



DATE	TEST	SOURCE	IMPACT	PURPOSE
May 4 & 5	New York City High School Test READING MATHEMATICS	Office of Testing, Division of Curriculum & Instruction	Grades 9-12 (High Schools)	To identify students who need remediation and to provide information for state funding.
June 20-24	Regents Compe- tency Test (RCTs) MATHEMATICS	State Education Department	Grade 9 (JHS and HS, for all students not taking Algebra Regents) (Grades 10,11,12 stu- dents who did not previously meet standard)	To determine whether students meet the competency standards set for high school diploma.
	Regents compe- tency Tests (RCTs) READING WRITING	State Education Department	Grade 11 and 12	
June 17-24	High School Citywide Examinations, HS and JHS	Office of Testing, Division of Curriculum & Instruction	Grades 9, 10, 11 and 12	To measure student achievement in various subject areas.
June 20-24	New York State Regents Examinations	State Education Department	Grades 9, 10, 11 and 12	To measure student achievement in various subject areas.
August (Specific dates to be determined)	Regents Compe- tency Test (RCTs) MATHEMATICS READING	State Education Department	Grade 12 - for those students who did not pass RCTs by June, 1983	To determine whether students meet the competency stan- dards set by the Division of High Schools.

WORD SEARCH

Here are some words taken from the Maple Sugar Legend. The words are listed below. See if you can find the hidden words in the search.

North America
Manabozho
sweet water
Algonquians
maple sugar

sap
legend
syrup
forest
boiled
juice

NTLC SFUNDWRJI
SOHEKIOQCCBGA
JHROGRPRSVZAL
MTXTDEENESTOG
ACBIHTNWUSFRO
PLODYALDOOTYN
LWINVWHRSSQNUQ
EYLONTLEYMONU
SQEPRESTREPAI
UVDICEFJUICEA
GLOGPWHAPUCTN
ABDCISTZAE PAS
ROMANABOZHONU

Coping With A New Land

An Indian who lived on a reservation all his life came home from work one day to find his elderly grandmother sick and weak. She said to him, "Son of mine, you are too used to living on the reservation. You will never know how the rest of the world lives. You must pack all that you own and venture out into the whiteman's world." With these last words, she fell into a deep sleep from which she would never awake.

Alas, he began to pack his things and prepare himself for the new world which he would soon face.

The living conditions to which he was accustomed to were small rooms and a crowded village. The biggest store consisted only of food and a little rack of knickknacks.

One bus came to his village and only once a month. It was a sight-seeing bus but it did stop for passengers. It went back to the big town of New York.

So Hawk set out to wait for the bus. As it came into sight, he thought all that was in store for him would be fun and exciting. He boarded the bus with a little fear. However, it soon was gone as he saw the beautiful mountains. He at first thought that New York was also like this but as the people aboard the bus began to fall asleep he over-heard two women behind him talking of this big town.

"I'm not too much in a hurry to get back. It seems so beautiful out here. This is paradise compared to New York," said the large woman.

"Well if you ask me, it is just a bit too quiet. I miss the movies and the restaurants and the sound of all the traffic," stated the thinner lady.

This made Hawk think that this new land to which he was going was a horrible place full of noise and whitemen with long scars across their faces.

However, all this thinking made Hawk tired and so he dosed off into a deep sleep.

Find out in the next news letter how Hawk manages the new land and how he solves all the problems that face him.....!!!

By:
Tawnie Miller





A Few Riddles For The Super
Smart!

- 1) A man that lives on the 10th floor of his building leaves for work at eight-thirty every morning. He locks his door and walks over to the elevator. He gets in and presses the lobby button. He gets out and goes to work. He returns from work at five o'clock and again walks over to the elevator. He presses the button of the fifth floor, gets out and walks up the remaining five flights of stairs. (CLUE, the elevator is not broken and he does not need the exercise.)

WHY DOES HE GET OUT ON THE FIFTH FLOOR ?

- 2) A large boat is afloat on the water. At low tide the water touches the second rung of the ladder hanging over the edge. The rungs are one and a half inches apart. There are twelve rungs on this ladder. At high tide the water goes up four inches.

NOW, WHICH RUNG IS TOUCHING THE WATER?

Activities For The Restless!

- 1) Put your hands over your head and hold them together. Now spell image and say lightbulb after you spell it. Ha, Ha, jokes on you.
- 2) Put out your pointer finger and spell I-M-E-T. Funny, huh?

A Joke To Stir Up Your
Laughter!

How many letters are there in the alphabet? If you say 26, you are wrong because there are only 20. You see "E.T." went home, "J.R." got shot and "L&M" got kicked out for smoking.



It's Maple Sugar Time



Now is the time that Indian people harvest sweetness from Mother Earth. All along the East Coast, ceremonies were conducted honoring the sacred maple tree. The tree was then tapped for sap that would be made into syrup. This tradition exists today and you can still get pure maple syrup. Below is a recipe you are sure to enjoy!

MAPLE POPCORN

1 1/2 quarts cooked popcorn
1/2 teaspoon salt
1/4 cup sugar

1/2 cup maple syrup, Fancy or Grade A
1 teaspoon butter

Sprinkle salt over popped corn. Cook butter, syrup and sugar to 275 on candy thermometer. Pour over popcorn, stirring constantly. Dip hands in cold water and shape popcorn balls. Yields 9 - 12 balls.



A MESSAGE TO PARENTS OF CHILDREN 10 YEARS OR YOUNGER

page 7 |

CHILDREN CAN'T FLY

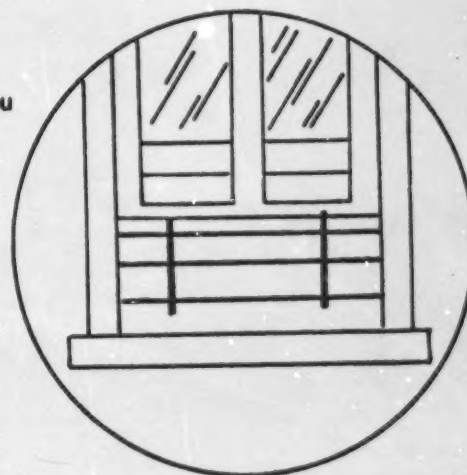
A Health Code regulation requires landlords of buildings with three or more families to supply and properly install window guards in apartments where children 10 years or younger live.

Your landlord is required to notify you of this regulation. When he does, in order to qualify for guards, you *must* respond by advising him if you have a child or children in this age group.

Your landlord is not required to install guards in your apartment if you fail to notify him.

If your landlord advises you by certified mail return receipt requested, you *must* reply by certified mail return receipt requested.

Important! If your landlord fails to notify you of his obligation to install guards, complete this form *immediately* and send it to *him* by certified mail return receipt requested. Keep the mailing receipt. It is your proof of notification.



PRINT ALL INFORMATION

LANDLORD'S NAME		TENANT'S NAME	
LANDLORD'S ADDRESS		TENANT'S ADDRESS	APT. OR FLOOR BOROUGH & ZIP
NAMES OF CHILDREN 10 YEARS OR YOUNGER LIVING IN MY APARTMENT		AGE	
TENANT'S SIGNATURE		DATE	

MARCH 1983

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 MUSEUM OF AMERICAN INDIAN Finger weaving 10 - 3 p.m.	2 QUEENS MINI CLASS 89-11 Merick Blvd. Jamaica, Queens 3:30-5:30 p.m.	3 CAREER EDUCATION BROOKLYN WORKSHOP 349 Baltic St. Brooklyn, N.Y. Room 1104 10 - 4p.m.	4	5
6	7	8 PARENTS COMMITTEE MEETING 234 W. 109th St. Room 507 6:45-9:00 p.m.	9 QUEENS MINI CLASS same as March 2nd.	10	11	12
13 -55-	14	15	16 QUEENS MINI CLASS same as March 2nd.	17	18	19
20	21	22	23 QUEENS MINI CLASS same as March 2nd.	24	25	26
27	28	29 <u>FIELD TRIP</u> MUSEUM OF AMERICAN INDIAN for more info. call 663-4040	30	31		



APRIL 1983

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 H O L I D A Y	2
3	4	5	6 BRONX MINI CLASS 9 Westchester Sq. Bronx, N.Y. 3 - 5 p.m.	7	8	9
10 -56-	11	12 PARENTS COMMITTEE MEETING site to be determined	13 BRONX MINI CLASS same as April 6th.	14	15	16
17	18	19	20 BRONX MINI CLASS same as April 6th.	21	22 A.I.C.H. Health Fair and Pow Pow	23
24	25	26	27 BRONX MINI CLASS same as April 6th	28	29	30
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